



REASON & REVELATION
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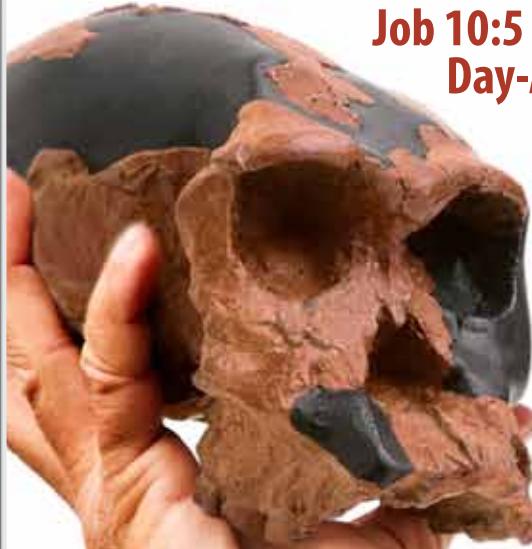
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Does Evolution? Belong in Biomedical Curricula?

Will Brooks, Ph.D.

In a recent issue of *The Scientist*, Leonid Moroz, a professor at the University of Florida's College of Medicine, authored an article calling for the inclusion of courses on evolutionary biology in the curricula of medical schools and biomedical Ph.D. programs. He states: "Evolutionary theory, speciation, principles of biological classification, and biodiversity must be part of the required curricula not only for biologists but for medical students as well" (Moroz, 2010, 24(11):36). Dr. Moroz contends that natural selection and other evolutionary principles are fundamental biological concepts, which must be taught in such curricula. This call for biomedical educational reform is not new. In the January 26, 2010 issue of the *Proceedings of the National Academy of Sciences*, a collection of articles was published in a special supplementary edition of the journal, which conveyed the thoughts of some scientists that medical school curricula needed a course on evolutionary biology ("Evolution in Health...," 2010, 107[suppl. 1]:1691-1807). The question of whether medical school and biomedical graduate programs should require a course on evolutionary biology is complicated to say the least.

First, evolutionary biology must, as always, be defined. Microevolution (or the small genetic changes occurring in populations that lead to differences within a species) has relevance to medicine and medical research. Consider, for example, the idea of antibiotic resistance in bacteria and viruses. Over time and

under the pressures of antibiotics, many strains of bacteria and some viruses will undergo genetic changes (mutations) that allow them to become resistant to the drug(s) that would otherwise be lethal. Additionally, bacteria have the amazing ability to transfer genes between one another, thereby passing antibiotic resistances from one bacterium to another. This problem of antibiotic resistance is a significant medical concern, especially for some diseases such as tuberculosis and HIV where multidrug-resistant strains of the infectious agent, which are difficult to treat, are causing disease. However, macroevolution (or the idea that over long periods of time species will evolve into new and distinctive species) does not have relevance in medicine. Macroevolution is the alleged process by which many, many small genetic changes accumulate over time to transform one organism into a new and different organism. For example, macroevolution is the alleged process by which evolutionists claim that bacteria evolved into mitochondria and eventually eukaryotes, how reptiles evolved into birds, and how apes evolved into humans. Even if true (and it is not), this description of **evolution has no place in medical or biomedical curricula**.

APPLICATIONS FOR MEDICAL PROGRAMS

Modern medical (M.D.) programs are designed to give future physicians a foundational understanding of the biochemical and cellular basis of the human body, and then teach them about the body's anatomy, physiology, and various disease states. The micro-

evolutionary genetic changes that are attributed to antibiotic resistance and phenotypic variation (physical and biochemical differences between people) in the human population are currently not stressed in medical curricula. Nesse and colleagues stated: "[F]ew physicians and medical researchers have taken a course on evolutionary biology, and no medical school teaches evolutionary biology as a basic science for medicine" (2010, p. 1806). What the authors of this article fail to do is distinguish microevolution from macroevolution. It is likely that physicians could benefit from a better understanding of how small genetic changes lead to diversity in the human population and adaptations such as antibiotic resistance in pathogens. Macroevolution (also known as Darwinian evolutionary theory) is an attempt to explain the origin of life. **It does not address disease states nor how we treat disease.** Even if Darwinian evolutionary theory were a proven science, it would serve no purpose in the preparation of future physicians. The reality is that Darwinian evolution is simply an unproven hypothesis, which means that it certainly does not belong in medical school coursework.

Knowing that your doctor has only two years of coursework in his or her medical school program, would you want this person, who is going to be caring for the medical needs of you and your family, to spend **less** time learning about how the human body works, and **more** time learning about the monkeys from which humans supposedly originated? The idea is rather preposterous. Physicians obviously need to know everything possible about the human body and its diseases, not about how single-celled organisms allegedly evolved over millions of years into humans. The brief two years of required medical school coursework are a major hurdle in adding any form of evolutionary biology to the curricula, because if any course or set of material is added, then something else has to be removed. There is only so much time for medical educators to teach students in this two-year period. I, for one, would much rather my doctor spend time on

medically relevant content than the unproven “science” of macroevolution.

APPLICATIONS FOR BIOMEDICAL PROGRAMS

In 2007, I received a Ph.D. in cell biology from a biomedical graduate program at the University of Alabama at Birmingham School of Medicine. In that program I took no formal coursework in evolutionary theory or speciation, nor were such courses even an option. Instead, I took coursework in biochemistry, genetics, cell biology, virology, and the biology of disease, among others. Moroz claims that this kind of curricula is “sacrificing a deeper understanding of the fundamental laws of biology,” and students in such programs “lose some strategic advantage as well as a long-term perspective” (p. 36). I must disagree.

Modern graduate doctoral programs in the biomedical sciences are designed to train future scientists in how to conduct research that has the potential to lead to new medical discoveries, such as the origins of disease and the development of novel disease treatments and cures. This training requires a strong foundation in the scientific method and its direct application, as well as basic science coursework in human and pathogen biology. Just as was described above for physicians, an understanding of microevolutionary processes has benefit for future biomedical scientists. For example, to develop a new and improved drug to treat the HIV virus, one would need to know why current drugs are becoming less effective due to viral genetic changes. However, macroevolution does not belong in the curricula of future medical researchers for all of the same reasons that it does not belong in medical school programs: (1) Darwinian evolutionary theory is an unproven hypothesis, and (2) it has no application in medicine.

APPLICATIONS FOR BIOMEDICAL RESEARCH

In his article, quoting Theodosius Dobzhansky, Moroz stated: “Nothing in biology makes sense except in the light of evolution” (p. 36). What this means is that one cannot under-

stand life and its intricacies unless it is looked at from the perspective of evolution. “Whether we like it or not, biology simply means evolution,” Moroz went on to observe (p. 36). Once again, I must strongly disagree.

I once had a conversation with my graduate Ph.D. advisor, a pediatric oncologist and scientist, about the similarities in DNA sequence and genome structure between humans and other organisms. He, believing in Darwinian evolution, and I, believing that God created each organism separately, had very different perspectives on biology. But, he concluded that no matter which stance you take on the origin of life, evolution or creation, **the way in which we conduct biomedical research is unchanged**. Common ancestry due to macroevolution would be expected to lead to organism similarities, just as common design due to a Designer would also lead to similarities in organism structure and function. The point is that **biology does make sense in light of creation**. Statements made by individuals such as Moroz or Dobzhansky regarding the need for evolution to understand biology are nothing more than evolutionist propaganda, intending to use the letters behind one’s name to sway the population into believing that macroevolution must be fact.

Moroz did write correctly in his article that “many, if not most, breakthroughs

in biology and medicine have come by studying experimental models representing the entire spectrum of the diversity of life: from bacteria to yeasts, from infusorians to algae, from hydra to squid and sea slugs” (p. 36). Obviously, scientists cannot use humans as their lab animals, so we use other organisms instead. Indeed, biomedical research relies upon model organisms such as the mouse, fly, worm, and yeast to model what is going on in humans. This modeling of physiology and disease pathology works because of the similarities all organisms share—including humans. However, what is important to note, and what Dr. Moroz does not say, is that Darwinian macroevolution need not be true, let alone understood or taught to medical students, for these similarities to be utilized for biomedical research. God created humans, mice, flies, worms, and yeast with both their distinctions and similarities. This common design allows scientists to maximize on the similarities for research purposes.

CONCLUSION

While I took no formal courses in evolutionary biology during my own graduate coursework, I was exposed to some evolutionary theory embedded in courses such as biochemistry. On one particular biochemistry exam, I was posed with observations about the

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similarities and differences between protein amino acid sequences among various species and asked, “How do you account for these observations?” My response on the exam read: “I account for this observation by believing that God created these proteins in this manner,” followed by, “The evolutionist accounts for this observation by....” I received 80% credit for my response, but more interestingly, the professor wrote these words below my response: “This particular belief will make it more difficult for you to function as a professional biologist.” Did this statement turn out to be true? No. I have functioned well, perhaps excellently in my professional career. I have published research in top-tier journals and won awards. I do not mention these things to boast, but rather to prove that **biology does not depend on evolution, just as medicine does not depend on evolution.**

The topic of evolutionary theory in biomedical curricula is complex. The principles of microevolution would likely be beneficial for both future researchers and physicians if they can be worked into an already content-heavy curriculum. But, Darwinian evolutionary theory, biodiversity, and speciation do not belong in biomedical or medical curricula. As scientists, physicians, and medical educators make decisions regarding curriculum reform, let us hope that prudent wisdom will prevail over the biased agenda of many staunch macroevolutionists.

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Was Jesus Unkind to the Syrophenician Woman?

Eric Lyons, M.Min. and Kyle Butt, M.A.

Testing, proving, or trying someone can be a very effective teaching technique. A teacher might effectively test the honesty of her students by giving them a difficult closed-book exam over a chapter they had not yet studied. Those who took their “F” without cheating would pass the test. Those who opened up their books when the teacher left the room and copied all of the answers word for word, would fail the test, and learn the valuable lesson that honesty is always the best (and right) policy, even when it might appear that it means failure.

Teachers test their students in a variety of ways. Good parents prove their children early on in life in hopes that they learn the virtues of honesty, compassion, and obedience. Coaches may try their players in attempts to instill in them the value of being disciplined in all phases of their game. Bosses test and challenge their employees in hopes of assembling the best team of workers who put out the best products possible. Indeed, mankind has understood the value of tests for millennia.

It should come as no surprise that God has used this same teaching technique various times throughout history. He tested Abraham on Mount Moriah (Genesis 22:1-2; Hebrews 11:17), and hundreds of years later He repeatedly tested the Israelites in the wilderness (Exodus 20:20; Deuteronomy 8:2; Psalm 81:7). King David declared how the Lord “tested” and “tried” him (Psalm 17:3), while his son Solomon wrote: “The refining pot is for silver and the furnace for gold, but the Lord tests the hearts” (Proverbs 17:3). Roughly 1,000 years later, the apostle Paul declared the same inspired truth—“God...tests our hearts” (1 Thessalonians 2:4). Even when God revealed Himself in

the person of Jesus, He tested man. For example, once when Jesus saw “a great multitude coming toward Him, He said to Philip, ‘Where shall we buy bread, that these may eat?’” John revealed, however, that Jesus asked this question to “test” Philip (John 6:5-6).

There are certain tests administered by God that some find cold and heartless, partly because they fail to recognize that a test is underway. One such event is recorded in Matthew 15:21-28.

Then Jesus went out from there and departed to the region of Tyre and Sidon. And behold, a woman of Canaan came from that region and cried out to Him, saying, “Have mercy on me, O Lord, Son of David! My daughter is severely demon-possessed.” But He [Jesus] answered her not a word. And His disciples came and urged Him, saying, “Send her away, for she cries out after us.” But He answered and said, “I was not sent except to the lost sheep of the house of Israel.” Then she came and worshiped Him, saying, “Lord, help me!” But He answered and said, “It is not good to take the children’s bread and throw it to the little dogs.” And she said, “Yes, Lord, yet even the little dogs eat the crumbs which fall from their masters’ table.” Then Jesus answered and said to her, “O woman, great is your faith! Let it be to you as you desire.” And her daughter was healed from that very hour.

In this passage, the reader learns that Jesus: (1) initially remained silent when a Canaanite woman cried out for mercy (vss. 22-23); (2) informed her that He was “not sent except to the lost sheep of the house of Israel” (vs. 24); and (3) told her that it was not fitting to take that which was meant for the “children” and give it to the “little dogs” (vs. 26). In addition, Jesus’

Creation in Medical School Curricula?

Jeff Miller, Ph.D.

Elsewhere in this issue of *Reason & Revelation*, Will Brooks discusses a recent issue of *The Scientist* in which Leonid Moroz argues that courses on macroevolution should be included in the curricula of medical and biomedical Ph.D. programs (Moroz, 2010). Brooks convincingly argues that the debate over macroevolution has no place in such curricula. Although Moroz argues that viewing biology through the lenses of evolutionary theory is critical for optimal performance in medical and bio-medical fields, Brooks notes that even some evolutionists concede that biology makes sense in light of creation as well. He notes from a discussion he had while in graduate school that his advisor agreed that “the way in which we conduct biomedical research is unchanged” regardless of one’s stance on the creation/evolution debate (p. 19). In other words, the discussion is irrelevant for such curricula. My graduate research in the bio-mechanical field attests to this fact as well. Not once was evolutionary theory mentioned in any coursework or research—it was simply irrelevant to the task at hand.

That said, in actuality a strong case can be made for the inclusion of the creation model. The implications of the evolutionary principle known as “the survival of the fittest” were horribly carried out on the Jewish population by the Nazis in World War II in an attempt to create the “master race” (cf. Stein and Miller, 2008; Butt, 2001). In contrast, it is the Christian religion that enjoins principles that are in keeping with patient well-being. While genocide, abortion, and euthanasia are in keeping with the ideals of evolution, the Bible promotes compassion for the weak, sick, and hurting; sacrificing oneself to help others; treating others the way we would want to be treated; and doing our best at whatever we put our hands to—all hallmarks of the medical field. It is the Christian religion that has caused the number of hospitals to grow throughout the world and medicine to be given, often free of charge, to those in need. The American Red Cross, founded in 1881 by the deeply religious, Clara Barton (“A Brief History...,” 2010; Barton, 1922, 2:317-325), is heavily involved in helping others at home and abroad. According to the official American Red Cross Web site: “Today, in addition to domestic disaster relief, the American Red Cross offers compassionate services in five other areas...” (“About Us,” 2010).

Support of such compassionate efforts would certainly be considered among the ideals emphasized by Christianity. In fact, the

emblem of the Red Cross is so synonymous with Christianity that it is not used in those countries where the logo is “by its very nature, offensive to Muslim soldiers” (“The History of the Emblems,” 2010; cf. “A Downside to Symbols...,” 2010). Many of the strides that have been made in the medical field in the last 200 years for the benefit of the world were made in this nation, which until the last 30-40 years essentially taught “Christian Biology” in schools. God, Christ, the Bible, and Creation were believed by most Americans and biology was taught through those lenses. The field of medicine or bio-medical research hardly suffered by not teaching evolution, but instead teaching Creation for all those years.

The atheistic evolutionary viewpoint would say, like Scrooge, if someone is not fit enough to live, they ought to die “and decrease the surplus population” (Dickens, 1843, p. 11). Christianity, on the other hand, results in self-sacrificial physicians. That’s the kind of doctor I want working on my family. Christianity fits very nicely in the medical field. Perhaps it should be a part of medical school curricula once again.

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In 1802, William Paley published his famous book *Natural Theology*, in which he presented the watchmaker analogy. He explained that if a person were to stumble across a well-designed watch in the middle of the woods, the complexity of the watch would be evidence that an intelligent designer made the machine. His analogy is an extension of the more formal teleological argument, which simply states that if there is design in nature, that design demands the existence of a designer. The Hebrews writer used the same line of reasoning when he wrote: “For every house is built by someone, but He who built all things is God” (3:4).

Cutting-edge biological research has added some fresh insight to this ancient wisdom. Malcolm Ritter recently reported on work done by Akhilesh Reddy of Cambridge University and Joseph Bass of Northwestern University (2011). Their research, published in *Nature* centers on the built-in clocks that are housed in the cells of the

human body. Ritter wrote, “even the cells throughout our body have their own 24-hour clocks to coordinate activities at the cellular level. Now new research suggests these internal timepieces may be more complicated than scientists thought” (2011).

How interesting! Our body is filled with trillions of cells that contain complicated clocks. Man-made clocks are complex and effective. If a person found such a device in the middle of the forest, he would be forced to conclude it was intelligently designed. The same is true of the biological clocks found in the body.

Kyle Butt

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Q & A

Q Does the Quran encourage violence?

A Yes. The Quran—the holy book of Islam that 1.3 billion Muslims believe to be the word of God—is replete with explicit and implicit sanction and promotion of armed conflict, violence, and bloodshed by Muslims. Read *Surah 47:4* from the celebrated translation by Muslim scholar Mohammed Pickthall:

Now when ye **meet in battle** those who disbelieve, then it is **smiting of the necks** until, when ye have routed them, then making fast of bonds; and afterward either grace or ransom till the **war** lay down its burdens. That (is the ordinance). And if Allah willed He could have punished them (without you) but (thus it is ordained) that He may try some of you by means of others. And **those who are slain** in the way of Allah, He rendereth not their actions vain (*Surah 47:4*, emp. added).

Many other verses in the Quran forthrightly endorse armed conflict and war to advance Islam. Muslim historical sources themselves report the background details of those armed conflicts that have characterized Islam from its inception—including Muhammad’s own warring tendencies involving personal participation in and endorsement of military campaigns (cf. Lings, pp. 86,111). Muslim scholar Pickthall’s own summary of Muhammad’s war record is an eye-opener: “The number of the campaigns which he led in person during the last ten years of his life is twenty-seven, in nine of which there was hard fighting. The number of the expeditions which he planned and sent out under other leaders is thirty-eight” (n.d., p. xxvi).

Dave Miller

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disciples urged Him to “send her away, for she cries out after us” (vs. 23).

Although Jesus eventually healed the Canaanite woman’s demon-possessed daughter, some believe that Jesus’ overall encounter with the woman indicates that He was unkind and intolerant. For example, the prolific infidel Steve Wells documented hundreds of cases of **alleged** intolerance in the biblical text. Jesus’ encounter with the Syrophoenician women is number 529 on his list. Of the episode, Wells wrote: “Jesus initially refuses to cast out a devil from a Syrophoenician woman’s daughter, calling the woman a ‘dog’. After much pleading, he finally agrees to cast out the devil” (2010).

Even many religious writers and speakers view Jesus’ statements to the woman as unkind, intolerant, offensive, or a racial slur. Dean Breidenthal, in a sermon posted under the auspices of the Princeton University Office of Religious Life, said concerning Jesus’ comment: “I suspect we would not be so bothered by Jesus’ **unkind** words to the Syrophoenician woman if they were not directed against the Gentile community. Those of us who are Gentile Christians have less trouble with Jesus’ invectives when they are directed against the Jewish leadership of his day” (2003, emp. added). Please do not miss the implication of Breidenthal’s comment. If the statement

made by Jesus actually could be construed as unkind, then Jesus would be guilty of violating one of the primary characteristics of love, since love “suffers long and is kind” (1 Corinthians 13:4). Any unkindness on Jesus’ part would cast doubt on His deity. Is it true that Jesus exhibited an unkind attitude in His treatment of the Syrophoenician woman?

TO THE JEWS FIRST AND ALSO TO THE GREEKS

In order to understand properly Jesus’ statement, one must recognize the divinely appointed order in which the Gospel would spread. Jesus was passing through the land of the Gentiles (Greeks) and was approached by a woman who was not a Jew. While Jesus’ message would eventually reach the Gentile world, it is evident from the Scriptures that the Jewish nation would be the initial recipient of that message. In his account of Jesus’ encounter with the Syrophoenician woman, Matthew recorded that Jesus said: “I was not sent except to the lost sheep of the house of Israel” (15:24). When Jesus sent the twelve apostles on the “limited commission,” He told them: “Do not go into the way of the Gentiles, and do not enter a city of the Samaritans. But go rather to the lost sheep of the house of Israel” (Matthew 10:5-6).

Just before Jesus ascended to heaven after His resurrection, He informed the apostles: “[A]nd you shall be witnesses to Me in Jerusalem, and in all Judea and Samaria, and to the end of the earth” (Acts 1:8). The sequence of places where the apostles would witness manifests the order in which the Gospel would be preached (i.e., the Jews first and then the Gentiles). In addition, in his epistle to the church at Rome, the apostle Paul stated: “For I am not ashamed of the gospel of Christ, for it is the power of God to salvation for everyone who believes, for the Jew first and also for the Greek” (1:16). Jesus’ statement to the Syrophoenician woman indicated that the Jewish nation was Jesus’ primary target for evangelism during His earthly ministry.

HOW FAR CAN AN ANIMAL ILLUSTRATION BE TAKEN?

To our 21st-century ears, the idea that Jesus would refer to the Gentiles as “little dogs” has the potential to sound belittling and unkind. When we consider how we often use animal terms in illustrative or idiomatic ways, however, Jesus’ comments are much more benign. For instance, suppose a particular lawyer exhibits unyielding tenacity. We might say he is a “bulldog” when he deals with the evidence. Or we might say that a person is “as cute as a puppy” or has “puppy-dog eyes.” If someone has a lucky day, we might say something like “every dog has its day.” Or if an adult refuses to learn to use new technology, we might say that “you can’t teach an old dog new tricks.” In addition, one might say that a person “works like a dog,” is the “top dog” at the office, or is “dog tired.” Obviously, to call someone “top dog” would convey **no derogatory connotation**.

For Jesus’ statement to be construed as unkind or wrong in some way, a person would be forced to prove that the

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illustration or idiom He used to refer to the Gentiles as “little dogs” must be taken in a derogatory fashion. Such cannot be proved. In fact, the term Jesus used for “little dogs” could easily be taken in an illustrative way without any type of unkind insinuation. In his commentary on Mark, renowned commentator R.C.H. Lenski translated the Greek term used by Jesus (*kunaria*) as “little pet dogs.” Lenski further noted concerning Jesus statement: “In the Orient dogs have no owners but run wild and serve as scavengers for all garbage and offal.... It is an entirely different conception when Jesus speaks of ‘little pet dogs’ in referring to the Gentiles. These have owners who keep them even in the house and feed them by throwing them bits from the table” (1961, p. 304). Lenski goes on to write concerning Jesus’ statement: “All that Jesus does is to ask the disciples and the woman to accept the divine plan that Jesus must work out his mission among the Jews.... Any share of Gentile individuals in any of these blessings can only be incidental during Jesus’ ministry in Israel” (pp. 304-305). In regard to the non-derogatory nature of Jesus’ comment to the Gentile woman, Allen Black wrote: “The form of his statement is proverbial. And the basis of the proverb is not an antipathy for Gentiles, but the necessary Jewish focus of Jesus’ earthly ministry” (1995, p. 137).

A TEST OF FAITH

Given other information in Matthew’s gospel account as well as the overall context of Matthew chapter 15, it appears that more was going on in these verses than Jesus simply wanting the Gentile woman to understand that He was “not sent except to the lost sheep of the house of Israel” (15:24). Consider that Matthew had earlier recorded how a Roman centurion approached Jesus on behalf of his paralyzed servant. Jesus did not respond in that instance as He did

with the Syrophoenician woman. He simply stated: “I will come and heal him” (8:7). After witnessing the centurion’s refreshing humility and great faith (pleading for Christ to “only speak a word” and his servant would be healed—vss. 8-9), Jesus responded: “I have not found such great faith, **not even in Israel**” (vs. 10, emp. added).

If Jesus so willingly responded to a Gentile in Matthew chapter eight by miraculously healing his servant of paralysis, why did He initially resist healing the Gentile woman’s demon-possessed daughter in Matthew chapter 15? Consider the immediate context of the chapter. The scribes and Pharisees had once again come to criticize and badger Jesus (15:1-2). The Son of God responded with a hard-hitting truth: that His enemies were hypocrites who treasured tradition more than the Word of God, and whose religion was heartless (vss. 3-9). What was the reaction of the Pharisees? Matthew gives no indication that their hearts were pricked by the Truth. Instead, Jesus’ disciples reported to Him that “the Pharisees were **offended**” by Jesus’ teachings (vs. 12, emp. added), to which Jesus responded: “Every plant which My heavenly Father has not planted will be uprooted. Let them alone. They are blind leaders of the blind. And if the blind leads the blind, both will fall into a ditch” (vss. 13-14). Unlike many modern-day preachers who water down the Gospel and apologize for the Truth, Jesus did not sugar coat it. It may be a difficult pill to swallow, but sincere truth-seekers will respond in all humility, regardless of being offended.

Being offended is exactly what many people would have been had they initially been turned down by Jesus as was the Canaanite woman. While she pled for mercy, at first Jesus remained silent. Then, after being informed that Jesus “was not sent except to the lost sheep of

the house of Israel” (vs. 24), she worshiped Him and begged Him for help (vs. 25). Even after being told, “It is not good to take the children’s bread and throw it to the little dogs” (vs. 26), this persistent, humble woman did not allow potentially offensive remarks to harden her heart. Unlike the hypocritical Jewish scribes and Pharisees who responded to Jesus with hard-heartedness, this Gentile acknowledged her unworthiness, while persistently pursuing the Holy One for help (15:27). Ultimately, her faith resulted in the healing of her daughter and served as an admonition to those witnessing the event about the nature of true faith.

What many people miss in this story is what is so evident in other parts of Scripture: Jesus was testing this Canaanite woman, while at the same time teaching His disciples how the tenderhearted respond to possibly offensive truths. The fact is, the truth can hurt (cf. Acts 2:36-37). However, we must remember to respond to God’s tests and teachings of truth with all humility, rather than haughtiness (James 4:6,10).

Before people “dog” Jesus for the way He used an animal illustration, they might need to reconsider that “their bark is much worse than their bite” when it comes to insinuating that Jesus was unkind and intolerant. In truth, they are simply “barking up the wrong tree” by attempting to call Jesus’ character into question. They need to “call off the dogs” on this one and “let sleeping dogs lie.”

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Does Job 10:5 Support the Day-Age Theory?

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Job was an amazing man. Aside from being “the greatest of all the people of the East” (Job 1:3), he was, more importantly, “one who feared God and shunned evil” (1:1). Even while enduring some of the most intense physical, mental, and emotional suffering imaginable, he was determined to put his trust in the Lord (13:15). Still, as a finite, imperfect man, he occasionally misspoke. In hoping for a hearing with his Creator, Job chapter 10 reveals that this patriarchal hero complained against God (vss. 1-7). He said things about God and his own suffering that he would later confess he “did not understand” (42:3). It was in the midst of this unfounded complaint that Job questioned God, saying, “Does it seem good to You that You should oppress, that You should despise the work of Your hands, and smile on the counsel of the wicked? Do You have eyes of flesh? Or do You see as man sees? **Are Your days like the days of a mortal man? Are Your years like the days of a mighty man...?**” (10:3-5, emp. added).

Some have come to believe that the questions Job asked in verse five somehow support the view that the days of Creation were not literal days, but long periods of geologic time. In fact, a friend recently relayed to me how someone objected to her literal interpretation of Genesis chapter one partly based upon this verse. Does Job 10:5 really support the Day-Age Theory of Creation?

First, it is disappointing that anyone who claims to care about “rightly dividing the word of truth” (2 Timothy 2:15) would appeal to this section of Scripture to prove any doctrine. Although Job is a great example of perseverance (James 5:10-11), there is no indication that his speeches were inspired. Neither he nor anyone else in the book ever claimed Job’s statements were “given by inspiration of God.” Job is an inspired book, but a very unique book in that it

is full of speeches by uninspired men (e.g., Eliphaz, Bildad, Zophar). In fact, when God finally answered Job out of the whirlwind, He asked the patriarch: “Who is this who darkens counsel by **words without knowledge?**” (38:2, emp. added). Obviously, God never would have asked such a rhetorical question had Job been inspired. Prior to the Lord’s speeches, Elihu twice accused Job of the very same thing (34:35; 35:16). Later, Job even said himself: “I have uttered what I did not understand, things too wonderful for me, **which I did not know**” (42:3, emp. added; cf. 30:16-23). Ironically, in the very passage that some would claim supports the Day-Age Theory, Job was guilty of uttering things he “did not know” (see 10:3).

But doesn’t Job, through his rhetorical questions, simply acknowledge a well-known truth—that God’s days and years are not like those of man (10:5)? Certainly, this fact is known from other scriptures. Just as God does not see as a finite man (Job 10:4) but as an infinite, omniscient Creator (Psalm 139:1-12), God’s days and years are not numbered like those of a man (Job 10:5). God is eternal (Deuteronomy 33:27). He is “from everlasting to everlasting” (Psalm 90:2). In Job 10:4-6, the patriarch acknowledged that God did not need to investigate his life (as a man would) to know that he was not wicked. He is the infinite, eternal, omniscient Creator Who already knew that Job was innocent. Notice, however, that this truth says **nothing** about how long the days of Creation were.

Still, some would argue, “Regardless of the context of Job 10:5, the fact remains that God is not bound by time and the days of Genesis just as easily could have been thousands or millions of years.” There is no question that God is not bound by time. The point, however, is not whether God is outside of time, but what God has revealed to us—both in Genesis 1 and in the rest

of Scripture. God could have created the Universe in **any way** He desired, in **whatever order** He wanted, and in **whatever time frame** He chose. He could have created the world and everything in it in six hours, six minutes, six seconds, or in one millisecond—He is, after all, God Almighty (Genesis 17:1). But the question is not what God **could** have done; **it is what He said He did**. And He said that He created everything in six days (Genesis 1). When God gave the Israelites the Ten Commandments, He stated:

Remember the Sabbath day, to keep it holy. **Six days you shall labor and do all your work**, but the seventh day is the Sabbath of the Lord your God. In it you shall do no work: you, nor your son, nor your daughter, nor your male servant, nor your female servant, nor your cattle, nor your stranger who is within your gates. **For in six days** the Lord made the heavens and the earth, the sea, and all that is in them, and rested the seventh day. Therefore the Lord blessed the Sabbath day and hallowed it (Exodus 20:8-11, emp. added).

This Sabbath command can be understood properly only when the days of the week are considered regular 24-hour days.

Based upon God’s use of words throughout Scripture which represent time periods that are much longer than a regular day (cf. Genesis 1:14; 2 Peter 3:8; Lyons, 2007), we can rightly conclude that God **could have** revealed to man that this world was created over a vast period of time. [For example, He could have used the Hebrew word *dōr*, which means long periods of time.] The fact is, however, God said He created this world and everything in it in six days (Genesis 1; Exodus 20:11; 31:17; cf. Psalm 33:9; 148:5; Mark 10:6). What’s wrong with just believing what God said He did?

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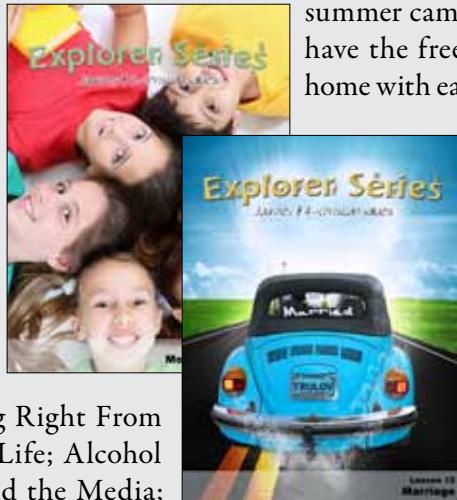
NOTE FROM *The Editor*



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Dave Miller

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